

Great as is this evil, there seems to be almost no voice to speak out and warn against its bold effrontery. The dancing school is not only tolerated, but it is supported by a large portion of the church, while in many cases Christian people open their parlors for private dances. I know of an academy for young ladies, members of whose board of directors are among the foremost Congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Tho they come from Christian homes, and may have been taught by watchful parents to look upon dancing as a sin of worldliness, yet in this seminary, which is one of the very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother, then in heaven, had been opposed to it, but finally she yielded to the solicitations of the other girls.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding school dancing?" we will give the words of Mr. T. A. Faulkner, ex-dancing master, ex champion dancer, and ex-president of Dancing Master's Association of the Pacific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel."

"I do not say that it *always* does, but I do say that it *often* does."

"I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have been with me the night of May 30, 1892, and have seen, as I did, their girls, some of them but twelve or fifteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresses up to keep them from getting soiled and wet as they danced."

"This is usually the result of teaching the child to dance, and then to restrict it to home dancing. If they once become fascinated with it they must and will by some means, fair or foul, have more of it than their homes afford."

"The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

It is a sad commentary on the dancing school that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into disgrace, as is shown by Mr. Faulkner in the following incident: "I met on the train, while leaving town one day, a young woman, who, a few months before, had been a member of my select dancing academy. She had been ruined there, and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to get rid of those girls who have met with a fate similar to hers."

"I entered into conversation with her, and found she could no longer endure being

shunned and slighted by all her old companions, and was running away from home. I knew that her parents would be heart broken, and that she without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect, and all that life was worth living, was lost to her forever—I tried to save her from further degradation."

"After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair, and said, with a look and tone of reproach which I shall never forget, 'Mr. Faulkner, when you will close your dancing schools and stop this business which is sending so many girls by swift stages on a straight road to hell, *then, sir*, and not till then, will I think of reform.'"

The dancing master was stirred by her words. He renounced the business, and is today a devoted follower of the Lord Jesus Christ. The case of this young woman is not one of a few, but of many. It is the story of three fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women tell us that seventy-five per cent. ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three-fourths of these women (2,500 abandoned women in San Francisco) were led to their downfall thro the influence of dancing." A chief of police of New York City has said that three fourths of the women and girls who are living lives of immorality have been led from the path of virtue thro the dance."

My only object in writing on the unpopular side of a popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that those parents who are debating the question of sending their children to dancing schools may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their home a young girl with an illegitimate child, who one day said to his wife: "Mrs. —, do not ever allow your daughters to attend a dancing school. *When my father sent me to the dancing school he started me on the way to hell.*"

Men Who Should Not Marry

Michigan Christian Advocate.

Ever so many of them.

The shirk—the vapid.

The guzzler—the crank.

The snarler—the whiner.

The dude who thinks he is admired of all women.

The egotist who thinks himself above criticism.

The man who really thinks that children can be seen and not heard.

The man who is too lazy to get up in the morning, and build the fire.

The irascible man, whose ire would be aroused even by a toy lamb.

The man who cares more for his horse and dog than for his family.

The man who thinks a wife's sole business in life is to wait on him.

The man who does not know that a woman has rights as well as himself.

The sloven who does not care how he looks, or how he litters up the house.

The man who would rather spend his evenings at the club than at home with his family.

The man who has the impression that women are angels, and not subject to mundane necessities.

The man who can not keep his temper while putting up a stove, or on Mondays and house cleaning days.

The man who insists on filling the house with tobacco smoke, and then grumbles about the women's doctor bills.

The man who is so wrapped up in business that he would not recognize his own children if he met them on the street.

And there are others.

Sisters' Society C. E.

Dear Fellow Workers of the S. S. C. E.

What with snow-storms, bad roads and pastor's moving, our "onward march" has been somewhat retarded. The snow-storms have been almost continuous the past week.

As we left Johnstown we learned the society at Conemaugh was numbering fifty instead of forty, as we had reported. Upon reaching Berlin we found Brother Meyers had moved away, and consequently our appointments proved to be disappointments; but thro the kind efforts of their vice president, our announcements were soon published; and in the meantime we attended a meeting of the famous Meyersdale S. S. C. E., where we received many practical suggestions regarding the local work. We had, however, but a short time with the president, because of the serious illness of her husband—Dr. Beachly. We expect to be able to say more about their work after our special meeting there, or what is better, if you watch the S. S. C. E. column you will find something from one of their own workers, written especially for the Pennsylvania S. S. C. E.

In the afternoon of Easter Sunday we were at the Downey church, Stoney Creek, then again on Monday night, when we organized an S. S. C. E. with twenty members. At present they are without a pastor, and having also no Young People's Society, they intend to hold their meetings on Sunday nights, devoting a good part of the evening to Bible study. These meetings will prove most excellent to hold them together, until they will get another pastor, or until Brother Meyers takes up his work here again. The regret that is expressed by his people because of his leaving tells of his good, but unfinished work, and we feel confident he belongs here instead of on the